

of humanity. The conscience of the nation cannot be long separated from its Government. It will be in vain for navy-yard chaplains to deliver lectures, and write essays, to convince our people that it is their duty to uphold the slave trade and the fugitive law. It will be in vain for "ministers of the lower law," to preach up the duty of Christians to commit crimes against God and humanity, at the contemplation of which our nature revolts. The voice of reason and of conscience will find utterance. The escape of Shadrach at Boston, the just and holy manifestation of the popular mind at Syracuse, the merited death of Gorsuch at Cincinnati, should teach the advocates of the fugitive law, and of the compromise, that the "higher law" of our natures, dictated by God, and imprinted upon the hearts of a Christian people, will eventually set these barbarous enactments at defiance. The shooting slaves in the mountains of Pennsylvania, the inhuman murder of a fugitive in Indiana, as stated in the public papers, could not fail to be followed by the resistance to which I have referred. The slaves, as already stated, are to increase; the number of fugitives will of course increase more rapidly. Our railroads, steamboats, and the vast increase of intercourse between our free and slave States, cannot fail to carry knowledge and intelligence to the whole colored population, North and South. With them there must be hostility and hatred towards their oppressors, whether they be slaveholders, or the allies of slavery. It is a law of the human mind. All honest men must unite in the acknowledgment of their rights. It is our duty to carry intelligence to every being who bears the image of our Creator. Thousands of agencies are at work, bearing information to the oppressed and down-trodden of our land.

By an insurmountable law which pervades the moral world, our very efforts to sustain slavery are converted into the means of its overthrow. The slave trade in this District is upheld for the purpose of sustaining slavery in our Southern States. But where is the reflecting man who does not see that every slave sold from this city carries with him intelligence of his rights, and becomes a missionary of freedom when transferred South? Why, sir, in that mournful procession of fifty-two victims of this infamous commerce, taken from this city in 1848, was an individual of unusual intellect. His name was Edmonson. He called on me at different times to aid him in raising money to redeem his sisters. They were, however, sold, and subsequently repurchased by some benevolent people at the east and are now free. I am told that his whole family were endowed with intellects of the highest order. He was himself, so far as propriety of language, gentle, and only deportment, and intelligence are concerned, not the inferior of gentlemen here, or of the President of the United States. But he was a victim to this slave trade; and unless he now sleeps in a servile grave, he is now preparing the minds of Southern slaves for that work which lies before them; a work which, if not accomplished by the voice of truth and justice, will be perfected in blood. That, too, is the case with every fugitive slave who is returned to bondage. The whole Northern slave population are becoming intelligent. They read or hear read, the discussions of our Northern press. They learn what is said in this Hall. The remarks I am now making will reach the ears of many thousands who are borne down by oppression. To them I say, "All men are created equal." "You are endowed by your Creator with an inalienable right to liberty;" and I add the words of one of Virginia's noblest sons—"GIVE ME LIBERTY, OR GIVE ME DEATH!"

Mr. Chairman, the day of redemption for this people must come. No human power can prevent it. All reason, philosophy, and history, demonstrate the approach of that day. Look at the British West Indies. There the Africans for centuries labored under the scourge; they clanked their chains; they toiled and wept under the hand of oppression. But they increased in numbers, as do the slaves of our Southern States. Their oppressors became enervated by indolence and luxury, while the slaves increased in numbers, in knowledge, and in power, precisely as do the slaves of this land, sarcastically called a land of freedom. They became an expense to their Government, as do ours. That expense increased, as ours does until the Government had no other course than to purchase them and to set them free. The same result is intended by those who now advocate the compromise, which is nothing more nor less than an attempt to throw the burden of sustaining slavery upon this Federal Government. As was well remarked by the gentleman from Massachusetts, (Mr. Rantoul,) it is a Federal measure, a centralizing measure, calculated to concentrate power in this Government, and to destroy the influence of the States. The plan has often been hinted, and this day it is more than hinted, in the leading organ of the Administration, of this city. This grand scheme will subject the nation to a debt of \$1,200,000,000; a debt one-third greater than that of England; a debt that to an indefinite period will weigh down the laboring men of this nation, cripple our energies, and bring upon us the oppression, the suffering, which now render the English peasantry the subjects of pity throughout the civilized world. The compromise is but the ineffectual step to this final consummation. If we are now willing to subject the funds of the nation to sustain this institution, if we silently submit to this compromise, I assert, without hesitation, that a proposition to relieve ourselves from this burden, by the purchase of the slaves of the nation, will be made within the next five years. I therefore say to the laboring men of the North, of all parties, your constitutional rights, your liberties, are in danger. To pay \$1,200,000,000 would, however, be far less degrading to the Northern character than this fugitive law.

#### Eighteenth Annual Meeting of the American Anti-Slavery Society.

The Annual Meeting of the American Anti-Slavery Society will be held in the city of Rochester, on Tuesday, May 11th, at 10 o'clock A. M., and will continue through the two following days.

Further particulars hereafter.

WILLIAM LLOYD GARRISON, Pres.  
WENDELL PHILLIPS, Sec.  
SYDNEY H. GAY, Sec.

Years were entertained of a slave insurrection in Washington Co. Texas.

#### From the Cincinnati Gazette. Cincinnati Anti-Slavery Convention.

TUESDAY, April 27.

FIRST DAY.—The Convention was called to order by Dr. W. H. Brisbane, of Cincinnati (formerly a South Carolina slaveholder,) upon whose motion the Rev. J. G. Fee, of Kentucky, was chosen President.

On motion, the following named gentlemen were chosen Vice Presidents: Geo. W. Julian, of Indiana, (late member of Congress from that State,) S. C. Stephens, of Ind., (ex-judge of Common Pleas,) Frederick Douglass, of N. Y., a black man of great natural power, and once a fugitive slave; Henry Bibb, of Canada, (a fugitive slave;) C. C. Burleigh, of Conn., (an eloquent lecturer, and heretofore, if not now, associated with the Lloyd Garrison section;) Russell Errett, of Pa.

Messrs. J. McElowney, J. H. Langston, (colored and a graduate of Oberlin College,) J. Treat and Mrs. M. Guild, were appointed Secretaries.

It was resolved to meet at half past nine A. M. and half past two, P. M.

Resolved, That Christianity, in its true and highest acceptance, commands itself to the judgment and to the hearts of men, because it directs to God as the common Father of us all, and places mankind on the common platform of fraternal equality.

Resolved, That they are the only true exponents of Jesus Christ's doctrine who recognize in every man a brother and so use the Scriptures as to promote love thereby between man and man, and the temporal and spiritual interests of the whole human family, without respect to person.

These resolutions were briefly debated by Messrs. Somerville, Nevin and others, and then unanimously adopted.

Rev. Mr. McBride, at the suggestion of a member, came forward and entertained the audience for nearly an hour with a piquant sketch of his experience as a Wesleyan Methodist minister in North Carolina. He believed that fully one-half of the voters of North Carolina were intensely Anti-Slavery in feeling.

#### AFTERNOON SESSION.

Dr. Brisbane, from the business committee, reported that letters had been received from a number of gentlemen in reply to invitations to attend and address this Convention; and he proceeded to read the letters of Prof. C. D. Cleveland, of Philadelphia; Dr. E. Thompson, President of the Ohio Wesleyan University; Cassius M. Clay, Rev. Albert Barnes, and from James and Lucretia Mott.

The Chairman of the Business Committee also presented the following resolutions:

1. Resolved, That this Convention hereby announces to the world the unalterable purpose of the Abolitionists of America, to continue under any, and all circumstances, the discussion of the Anti-Slavery question so long as God gives us a heart to feel, a mind to plan, a tongue to speak, and a hand to hold a pen.

2. Resolved, That, under no circumstances can any true-hearted Abolitionist engage in, or connive at any compromise involving the slightest concession to any pro-slavery resolutions, or yielding a single jot or tittle of the principles which have distinguished them as the advocates of human liberty for the last twenty years.

3. Resolved, That Slave holding is, in itself, an act of immeasurable wickedness, and that for all abominations connected with it, the American Church and Clergy are preeminently responsible.

The two first were adopted without discussion upon the reading of the third:

Rev. E. H. Nevin said he could not allow the occasion to pass without expressing the hearty concurrence with these, as well as the resolutions adopted this morning. He believed that in these U. States rested the hope of the world for universal liberty; how unspeakably important, then, that we should blot out the one foul stain on our republican institution.

Mr. Morehead, of Pennsylvania, warmly seconded the resolutions. He declared that Slavery was all wrong—it had not one redeeming feature, and the language of the resolution was none too strong.

Mr. Douglass wished he could express to the people the deep satisfaction he felt in standing before so large an audience assembled to discuss the responsibilities and duties growing out of the existence of American Slavery.

The resolutions affirm that the Church is responsible for American Slavery; do we comprehend the force and results of this? Be sure that you sufficiently estimate the mighty opposition from powerful and numerous organizations, and the sacrifices which adherence to that declaration will force upon you! We arraign the Church and her army of Clergy upon the charge of participation in a crime of immeasurable "magnitude!" If any one opposes the resolution, let him do it now, and openly upon this free speech platform.

In fifteen States of this confederacy Church and State sanction the holding and the transfer of men as property. Here and there a faint voice arises against the awful iniquity, but as a general principle no other religion is preached—the slaveholders will have none other—than that which is slaveholding; the Bible is made a charter, not of liberty but of oppression. The clergy there declare the Fugitive Slave Law to be a second edition of the apostle Paul's epistle to Philemon. (Laughter.) I have, said Douglass, heard their slaveholding sermons; they have preached to me that if I would "save my soul alive," I must faithfully, and unquestioningly serve my master to the neglect of my own mental and spiritual development—thus is the gospel of Jesus made a scourge to goad on men to their unrequited toil. (Sensation.) If, taking the gospel in its purity, the ministers would take their wives and their little ones, and shake from their feet the dust of that Southern Sodom, the people would forsake the institution—but now the Church is its strongest bulwark. The

clergy are only dumb—would to God they were only dumb—they actively support slavery and aggressively oppose free principles. No wonder that the more religious slaveholders become the more hardened and oppressive they grow; for if slavery is a "Divine institution," the greater the slaveholder the "Diviner" the man. (Applause.)

In this connection I am always forcibly reminded of the incomparable illustration of the principle of brotherly love in the New Testament. When the stranger fell among thieves and was left alone on the highway to perish, there came along three persons, severally representing the classes in society. First came the Priest—evidently all Priest and no humanity—who passed entirely on "the other side," and his successors appear to have remained on the other side to this time. (Laughter.) Then came another, a Deacon, probably; he seemed half man and half priest, for he took a middle course, and seemed wavering; but, unfortunately, the Priest predominated, and he followed in the footsteps of his illustrious predecessor "on the other side!" (Great laughter.) But, my friends, there next came that way a man, nothing but a MAN; yes a regular human! (renewed laughter.) He went straight up to the suffering stranger, bound up his wounds, and attended to all his wants. (Laughter.)

I can always distinguish the class of time-serving clergymen wherever I meet them, in the rail car or steamboat—that is, when they condescend to occupy the same car and cabin—if they approach one of my color at all, the question is, not "Do you love your neighbor, your brother man?" "Do you love God?"

But, my friends, let me be understood. It is the faithless and the recreant Priesthood I would hold up, not the true servants of an impartial God, who created us ALL in his likeness. I will never be driven off the platform of the Christian Religion in fighting slavery.

[Great applause.] But my heart goes out only toward a practical religion. I see in this Convention an exhibition of adherence to the vitality of religion. Christianity works thus not alone with the rich and strong, but it reaches its long beneficent arm down to seize and bear upward the last link of humanity. [Applause.]—Such Christianity is embodied in the great anti-slavery movement of the 19th century—it is expressed in the resolution before us. I am heartily in favor of it.

After an interesting speech from C. C. Burleigh, in favor of the resolution, for which we have not room this morning, the Convention took a recess until evening.

#### EVENING SESSION.

The Hall was crowded at an early hour. Three resolutions deprecating Church and State support of Slavery, were introduced and debated.

WEDNESDAY, April 28.

SECOND DAY.—There was a large attendance this morning at the opening of the Convention, and by 11 o'clock the Hall was entirely filled.

The connection of the Churches in America with the institution of Slavery in America, was the subject of a long and animated debate, participated in by Messrs. Nevin, Samuel Lewis, John Rankin, Jarvis, Burleigh and others.—The question was upon the adoption of the following resolutions, reported yesterday:

3. Resolved, That Slave holding is, in itself, an act of immeasurable wickedness, and that for all the abominations connected with it, the American Church and Clergy are pre-eminent responsible.

Mr. Rankin desired anti-slavery men in addition to their generous sympathies, to cultivate discretion—to be wise as serpents and harmless as doves. He entreated them not to be betrayed into what might be called a war upon religion.

Strike home, as you will, to the recreant Church and an apostate clergy, but stand firmly before the world, as in your hearts I know you intend to stand as Christian anti-slavery men. The only hope of the world is Evangelical religion! [applause.]

Mr. McElowney would like to see the resolution so amended as to declare, that "the slaveholding and slave defending churches of the country are pre-eminent guilty."

Mr. C. C. Burleigh advocated the original resolution—it was not worth while to make the few exceptions that did not affect the general rule—when Christ stood up before the powerful Pharisees, and fearlessly uttered those memorable words, "O ye generation of vipers," &c., he paused to make no exceptions.

A voice. Do you think there were any exceptions—any good men—among the Pharisees?

Mr. Burleigh. Certainly I do. [Applause.] Let us lay down broad principles and utter general truths.

Mr. Nevin, was not so anxious to name exceptions as many of his co-laborers.

Samuel Lewis being called for came forward. Every church, said he, that in any way countenances Slavery becomes responsible that far for the heinous sins of that institution.

Christianity is one thing, religion another.—There is a Pagan, a Mormon, a Mahomedan, a Buddhist, and other religions, but there is but one specified and clearly defined idea conveyed when we speak of the CHRISTIANITY. To the latter we cling. [Applause.] It constitutes all that I prize in this world, and it is the sum of my hopes for that future upon which I soon must enter.

While I thus affirm my faith and reverence for Christianity, let me utter my eternal opposition to what is called religion, but possesses no Christianity. A South Carolina Conference of the M. E. Church declared that Human Slavery was no sin. Shall I keep silent when a body like that professes Christianity? No! let every lover of his race unsparingly condemn such a religion.

Slavery-countenancing Churches have created more infidels than all the books ever written

against Christianity. [Applause.] The people have, in many instances, come to despise the religion of this country, because they look only at its acts. So with the French in the years of their terrible revolution; their ideas of Christianity were all involved with that great hierarchy everywhere overshadowing their fair land, and everywhere the firmest supporters of Tyranny and Corruption. If the watchman—which is the position of the Church—see the impending danger, and give no alarm, and the people perish, their blood is upon the faithless watchman. [Applause.]

James M. Jarvis urged the adoption of the resolution in its original form; he wanted no "Clay compromise" in this free body of free men and women. We all know—yes, know, that the Church and its priesthood are responsible for American Slavery; because, were it not for their countenance and all potent influence, the system would quickly be consumed from the face of the fair earth which it blights. Give us a clear and straight-backed declaration that will be instinct with light and power.

After some further discussion, the amendment was agreed to and then the resolution was adopted.

Dr. Brisbane, from the Committee on business, reported the following resolutions:—

Resolved, That whatever else that church may be which is indifferent to the claims of justice and humanity in the person of the American slave, it cannot be the standing type and representative of Jesus Christ on earth nor can it be entitled to the respect and support of Christian men; and that separation from such a church, and to bear a faithful testimony against it, are clearly the duty of all who would free themselves from the blood of the slave.

Resolved, That every sermon, prayer or hymn of praise, every principle of Democracy, every national jubilee, every appeal in behalf of philanthropy or moral reform, and every shout of patriotism that does not acknowledge the immortal rights of man as man, without reference to nation or color, is a solemn mockery of Christianity, humanity and truth in the sight of God and man.

Resolved, That we believe that there is no power out of the Church that would sustain slavery an hour, if it were not sustained in it, and that it is therefore, the duty, of our great religious denominations, "to free themselves from all connection with the evil," and thus bring deliverance to the captive.

Resolved, That we should seek peace and unity in the Church, by removing the evils which produce discord; that the unity of the Church demands the breaking up of outward organizations, when they openly espouse and persist in upholding a great wrong, and that they alone are the schismatics who elevate dogma above life and substitute an outward worldly establishment for the true Church of Christ.

And then the Convention took a recess.

#### AFTERNOON SESSION.

The discussion on the duties and responsibilities of the Church was continued with great spirit the entire afternoon.

Mr. Ira French said, he could not altogether endorse this spirit of "Come-out-ism;" he thought Church members might remain in their several connections, and by the power of association and influence, give a correct tone to the religious sentiment of the country. And, beside he looked to a consistent and wise Political action for the removal of Slavery.

Mr. Burleigh (C. C.) replied in a powerful argument in which the resources of logic and oratory were brought to bear in the advocacy of unsparing denunciation of all ecclesiastical bodies who countenance the institution, and in favor of instant separation from them. If the Church would protect human slavery from extinction, then he would prefer to see it—the Church, not Christianity—ground to power under the Divine, onward tread of Reform and Human Progress—he would hope that from the dust of its ruins might arise a fairer structure, which would honor God by proclaiming the truth of the equality and brotherhood of his children.

The Church of to-day reminded him of that Ancient Temple to Jupiter, within which the statue of the god was—for some cause—placed in a sitting posture, but was of such Titanic proportions that should the breath of life be breathed into the marble nostrils and the statue stand erect, the temple roof would be raised and destroyed. So with the shell of the American Church. The great principles, the truth which it enshrined was now cramped and confined, it crouched to accommodate itself to the narrow walls. He would say to Christianity thus enshrined, as its Divine Author said to Lazarus, "come forth," nor would he stop to discuss and consider the inconveniences to arise from the bursting of the elements of its prison house. [Applause.]

We have been told to look to political action for the removal of slavery—we might as well rely upon the mercury in the thermometer to regulate the weather, as upon politics to control morals. (Laughter.) No! We must go back of politics to the hearts and consciences of this people, and rouse them to heartfelt and just action, and then politics will conform to the elevated morals of the community.

The resolutions reported at the close of this morning's business were then adopted without dissent, and the convention took a recess.

#### EVENING SESSION.

At an early hour the hall was filled by altogether the largest audience yet gathered in the building, galleries, platform and passage ways, all crowded to their utmost capacity.

The following resolutions, reported from the business committee were taken up:

Resolved, That this is not less the native land of the negro than the white man, and that a proposition to remove the former (to any

other country) is in every way as unjust and impudent, as would be a proposition to remove the latter.

Resolved, That when the members, friends and supporters of the American Colonization Society shall manifest the same interest and solicitude for the moral, religious well being of the colored people in the United States, as they now do for those in Africa, when they evince the same desire to make them doctors, lawyers, merchants, governors, presidents, judges, and legislators in America, that they now do to make them such in Liberia, and when they will pour out half the tears over the horrors of the coastwise slave-trade, it may then be time for the colored people to begin to consider the question whether the colonization scheme, is a charitable or a wicked device, animated by heavenly love or demoniacal malice. But that for the present we advise the free colored people to turn a deaf ear to all the colonization Agents—and to press forward in the work of self-improvement, and to build up a character for themselves which shall put to silence and to shame, those who now seek to drive them forth from their native land.

Mr. Blackwell was decidedly opposed to the scheme of African Colonization. It was not slaves who were colonized, but freemen and therefore Slavery was not attacked by the Society. To act with the Colonization Society was to acknowledge an irredeemable prejudice against color, in which he did not believe.—The assertion that the Caucasian was naturally and by foreordination superior to the African, was not true.

Mr. Blackwell remarked that the colored people of Cincinnati own about \$600,000 in real estate, some \$80,000 more in the county.

Henry Bibb, also advocated a determined resistance to African Colonization.

Mr. Douglass said, we are all familiar with Henry Clay on Colonization. I am acquainted with him in that line, and on Sanctification—I think of Henry Clay on Sanctification! (Laughter.) "Years of legislation have sanctioned and sanctified the right of property in slaves," said the sage of Ashland. I congratulate all the negroes of this country upon being the subject of so much discussion, legislation, and learned talk—under the circumstances we cannot be blamed for sometimes feeling a little big. (Laughter.)

We are called "last links," degraded, vile, and all that, and yet they continue talking of us, until it has been remarked that "Niggerism" is the only distinctive feature of the Americans; it is difficult to conjecture what would become of them were the colored people all expatriated.

But seriously he thought the Colonization Society had the basis of a strong plea before the people—the idea of civilizing and evangelizing Africa was sublime. Indeed were he not closely allied to the anti-slavery movement here he would be strongly drawn to go and spend and be spent in behalf of Africa. He would go, however, as a free missionary and not from a society of very questionable motives.

Now it was easy to prove that the Colonization Society had not these beneficent designs at heart, they were the counteragents and fast friends of American Slavery. Their agents went to the conscience stricken slaveholder, half decided to emancipate his men and women, and whispered, "Don't unless they will agree to go to Africa." Yes, and they had gone to the State Legislatures, and lobbied through laws prohibiting emancipation except on condition of sending them out of the state—virtually securing an eternal rivet on the manacles of the men.

Mr. D. said the Colonization Society operated to discourage colored people in struggling for wealth, intelligence, and that position in society, for not having which they were reproached. He denied that prejudice against color was inevitable.

The resolution was almost unanimously adopted and the Convention adjourned.

#### THIRD DAY.

THURSDAY, April 29.

Opened with prayer, by Rev. Mr. Eaton of Ohio.

The following resolutions reported yesterday from the committee on business, were read;— We omit several for want of room.

Resolved, That slavery in this country is not Southern, but National, all parts of the country being implicated in its guilt, and bound to help in its overthrow.

Resolved, That he is a slaveholder, whether daring to hold his brother as property or not, whose doing or whose not doing makes it easier for the oppressor to keep his prey, or harder for the oppressed to recover his rights.

Resolved, That any State which permits one man to use over another, within its jurisdiction, a power derived from and dependent on the relation of master and slave, is a slaveholding State.

Resolved, That, tried by this standard, every State in the Union is a slaveholding State, and the vast majority of the people, North as well as South, are slaveholders.

Resolved, That our sympathies are with the oppressed of all nations, that the cause of Hungary is dear to us—and that wherever man is trodden down and the tyrant exalted, we love the oppressed and loath the tyrant, and upon the same principle we plead the cause of the enslaved of our own land against their murderous holders.

Resolved, That the cause of oppression as well as the cause of freedom, is one, the world over. And that this truth has been amply illustrated by every step of the progress of Louisiana through the slave States.

Resolved, That considering the large experience of the illustrious patriot, in the dungeons of Austria, his knowledge of the natural sympathies of tyrants and oppressors with their kind, all over the globe, it is passing strange and much to be regretted, that he did not see the absurdity of going on a mission of liberty

among slaveholders, and have saved his cause the damage and himself the degradation which has befallen it and him.

Mr. Fee of Kentucky proposed to amend the second by inserting the words "erring men" instead of "foul conspirators." It was the evils of Slavery and the causes of corrupt legislation on which Anti-Slavery men must war—not upon men.

Mr. W. B. Jarvis, of O., said the language of the resolution was none too strong for him, while the amendment did not speak the truth.

Henry Bibb urged that the words "foul conspirators" should be retained.

Mr. Ira French proffered moderate and temperate language. "A tiger could be led by a string if you knew where to hitch it." You must win the attention of men if you would persuade them of wrong action—not drive them off by violent denunciation.

Samuel Lewis endorsed the sentiments of the resolution, but would deprecate purely denunciatory language, for the reason that such was not the strongest.

Mr. Lewis alluded to the brightening prospects of the anti-slavery movement, notwithstanding the fact that some able and prominent men, now in high places, were not now in the field. But the movement could not flag—whole armies had been deserted by their generals, but here every person was a man, and a cause like this had no leaders whose defection could work its ruin. The principles of liberty, in their broad and catholic application, were every hour becoming better understood, and acquiring a stronger hold on the masses of men; when the fruit of discussion ripened, and the crisis was struck, the rights of men would be recognized and justice be done.

Frederick Douglass responded to one of those tumultuous calls which frequently bring him to the platform.

A voice—Are you a Minister?

Mr. Douglass—Hav'n't been ordained! (Laughter.)

Mr. Lewis—He is a preacher of righteousness.

Mr. Douglass proceeded to make an effective speech in support of his peculiar views of Human Government and the right of resistance to tyranny.

#### AFTERNOON SESSION.

Mr. Burleigh proceeded to argue the right of resistance to unjust laws; we have room but for a point or two. He maintains that the true sphere of the government is plainly enough delineated by the very name given to men who compose it. They whom you send to Columbus or Washington, are called, not legislators, but *legis lators*. They are not to invent and create laws, but they are literally law-bringers or bearers. They have, indeed, only to reflect natural or divine laws, and attach such sanctions as wisdom may suggest.—The vote was then taken upon the first four resolutions, and they were adopted as the sense of the convention without dissent.

The political resolutions (see above) were next taken up.

Mr. Julian (late M. C. from Indiana,) advocated their adoption. Some of the points of his speech are, that the slave holders of the United States, although but one-fourth of the population of the Southern States, and but one-hundredth of the whole, controlled the administration of the Federal Government, directed the domestic affairs and dictated the foreign policy; that the slaveholding oligarchy was supreme in its influence over both the old parties.

Mr. Julian argued that Slavery was bound to disappear before the developing influence of the age.

The resolution relating to Kossuth was passed, but at the instance of Mr. Joliff the vote was reconsidered, and then the resolution was laid on the table.

Several resolutions, affirming the duty of anti-slavery men to purchase only the products of free labor, were passed. Several ineffectual motions to reconsider them were passed.—Those propositions seemed to be regarded as ridiculous by a large portion of the Convention, but the "straight outs" and "impracticables" sprung the question and carried the day.

The remaining resolutions were adopted.

Convention took a recess.

#### EVENING SESSION: IMMENSE GATHERING.

For nearly an hour before the time of commencement, every seat on the main floor and in the galleries was occupied, and before Douglass took the stand, every inch of standing room in the aisles, around the stage and passage ways, was occupied by an eager crowd.

Rev. Mr. Nevin occupied the first half hour.

J. H. Langston, a black man and a graduate of Oberlin College, addressed the audience on the features and strength of the prejudice against color in this country. He also argued against the pretensions and policy of the African Colonization Society, to which he gave no quarter. He was listened to with marked attention.

Frederick Douglass now came forward. His first remark took his expectant audience all aback. He thought it a capital time to take up a collection! The shrewd African hit the nail on the head. Between \$30 and \$40 were "taken up" for "expenses," and with a broad smile of peculiar satisfaction, "the Douglass" commenced.

He would be asked, as it often had been, how that once stout defender of the Garrison doctrine, that the Constitution was a Pro-Slavery instrument, he that had declared at Syracuse, that he would welcome the bolt, whether from the North or South, from Heaven or Hell, that would shatter the Constitution and the Union, that lived but to perpetuate oppression, how he came to change. That would be a long explanation. But when he first escaped from Slavery, he was rather green—perhaps his Garrison friends thought him green now. (Laughter.) He then knew nothing of law and Constitutions, had never had an hour's schooling in his life,